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For the St. Louis Christian Advocate. The Men and Things I Meet With. (CONCLUDED.)

Again on the train, we struck off for Atlanta. The train reached Atlanta about daybreak next morning. At the hotel in Atlanta we fell in the company of a Mrs. R. and daughter, a lovely lass of twelve or fourteen years. Mrs. R. I found to be a resident of New York, and on her way to visit the home of her native in Alabama. She was quite intelligent, well educated, and highly interesting in conversation. Her manners were simple, easy, and free. In Church communion she is Presbyterian (Old School). She was raised in Alabama, married and settled awhile with her husband (a merchant) in Galveston, Texas. Mr. R., her husband, then removed his business to New York, where they now live. I learned that she is sister-in-law to Mrs. Bennette, the prime mover in one of the humane societies of New York—a society whose purpose it is to gather up the destitute poor children of New York, and secure for them comfortable homes. For this Mrs. Bennette travels for several months during the year throughout the city and State, seeking homes for these poor children. It was very interesting to hear of the vast amount of labor, the fervent appeals, &c., made by this philanthropic woman, in this work in which she is engaged. Mrs. R. remarked, that what made it still more surprising, is the fact, not only that a female, but a female of such native reserve and timidity as Mrs. B., should undertake a work of this character at all. Mrs. Bennette, we learned, ascribes it wholly to the constraining power of grace; moving the heart first, and the hands next, to the work.

Leaving Atlanta about nine, a. m., we reached Chattanooga in time to stop. Resting there an hour or two, we next set out towards Stevenson, the point of intersection for the M. S. C. R. R. Bidding adieu, at this point, to our former acquaintances of New York, we followed our ticket to Nashville. The picturesque scenery along the Tennessee river and among the Cumberland Mountains was mostly lost to view in the shades of the night. Through the dim beams of the moonlight we could faintly discern the peaks and rocks of the mountains, along whose deep, dark valleys the train was slowly urging its way. Once we seemed to hang over the Tennessee; then the rocks above us, and the rushing, roaring waters beneath us, combined to render the scene truly sublime and awful. The train passed through the tunnel about midnight. This tunnel is over twenty-two hundred feet in length. We breakfasted at Murfreesboro', and reached Nashville about eleven o'clock, a. m. With several defects, not apparent in other trains, that Nashville and Chattanooga train has one good commendation, viz: of running very slow. While we were on it it made twelve miles per hour from Stevenson to Nashville, and vice versa. It certainly made less than that from Chattanooga to Stevenson.

It, doubtless, is the proper policy to try to learn as much as we may by observation while traveling, from everything and everybody. Much of our knowledge of human nature depends vastly more on our observation than on our reading. By means of a close observation, especially when out upon the public highways, and among the crowds that throng our great thoroughfares, we may take poor human nature on its "blind side"; we may capture it in its unguarded moments, without the necessity of inflicting on it the pain of a surprise. In such places nearly every man is a stranger in the crowd. He meets with his fellow in the hurry-burly of the press, speaks an unguarded word, but which is a proper index to his real character, thinking that "the man is a stranger anyhow; he knows nothing of me, nor any of his acquaintances know ought of me; and, for aught I know, he may be a rascal, a scoundrel, a burglar, a scape-gallows; I know nothing of the man, and he knows nothing of me; I will treat him as I dare to, let him be who he is, and what he is, and where he is." That is human nature. That is Rowland Hill's lady-capt leaping from the teacup, knocking the china from the table, searing the lady with her rich ratchet of a fuss, and surprising the guests by her actions to catch a mouse, which has just now made his appearance in the corner of the house just behind the bookcase. That is a living repudiation of airs, and affectations, and bon mots, and civilities. That is a practical exemplification of the spirit who fails to "honor all men," or is "forgetful to entertain strangers." And the cause is obvious: the man possesses in his heart not the first iota of honor for any man, or the least disposition of charity towards his neighbor. Where is the place to find out the character of a woman we do not know. We faintly would trust that she is always of good report, is always pure, is always lovely; at any rate, thus would we desire to "hink on these things." Let woman be what she may, she bears in our day, at least, the character of being by far the better part of our humanity. If, then, her character have two sides to it, we believe that "the other" side is silver, not brass; that she lives, if not in the land of Beulah, yet in the land where the moon and the stars go not down, though her sun may sometimes decline. In a word, should we, at any time, discern a defect in woman from the right, we would feel more anxious to attribute it to a fault, than to her proclivities of mind. But we know that men have their faults, and that there is no better place to discover them than along the highways of life. We have heard wagoners say, that they wished for no more opportune space to test the good-heartedness of a neighbor than to go along with him a few days' drive from home to market. These wagoners say, the man will soon picture his real disposition to life in the way he will do his part in the business of "camping out." When the teamster drives out to camp, there are the horses to unharness, the feed-

trough to put in its place, the fire to build, water to fetch, meat to fry, and coffee to boil, and the thousand-and-one little things to be done, none of them great within themselves, but all necessary, and sufficiently of importance to demand a share of patient labor to do them. Will the man do his share of these things? Will he move briskly, bucket in-hand, to the pond or well, for water to drink and cook with? Will he pick up the ax and lay to lustily on that old tree for a big log fire? Will he take his time in rubbing down the "stock," in brushing the mud off their limbs, in seeing that they eat well, &c.? Will he? And will he do all these little things with a right hearty good will, and a good grace along with that good will? If so, the wagoners say, the man will do to tie to.

We have heard gold-diggers say, the best place in the world to test a man's honesty is in "the diggings." There, where one piece of ore is just like another piece of ore, and where one man can take up from his neighbor's placer a piece worth fifty dollars, and affirm that he dug it from his own placer, without a possibility of proof to the contrary; where often a man has a chance to lay hands on hundreds of gold belonging to his fellow, without the danger of detection. The gold-diggers say, should a man prove himself honest "in the diggings," he will do to tie to.

We have heard soldiers say, the camp is the place to test a man's moral principles. Many men who appear good men at home, become perfectly reckless in camp; learn to care nought for virtue, religious or moral principle. The man who will withstand the temptations to vice in a camp of soldiers, who will prove himself a temperate man, a moral man, a kind-hearted man, a Christian, in a camp of soldiers, is good and true: he will do to tie to.

We know some little of human nature as portrayed in the lives of students. We have seen good young men at home, nice young men at home, polite young men at home, prove to be the worst of young men, degraded young men, impolite young men, at college; troublesome to their room-mates, their board-schools, their class-mates, their teachers, and a disgrace to themselves. All this, and much more, is in keeping with human nature; in keeping with that heart which is desperately wicked, and deceitful above all things. These thoughts were suggested by what we saw and heard of "the men and things I meet with."

One evening, while the writer was waiting in the sitting room of a certain hotel, in a certain town, in a certain State, for the hour for starting, there came in an old gentleman, at least fifty, I should say, rather poorly, yet decently (tolerably) clad, and seated himself near the stove. The stranger, for such he proved to be, exhibited, with indications of distress, and some degradation, appearances of what might have been signs of a previous gentility and competency. Judging, however, from present indices, one would likely take him for the man who had spent the last dime of his hard-earnings at the counter of some rum shop. Thus plainly thought the young man who acted as clerk at the books. This young man was rather port, possessing a good deal of brass—perhaps more than brains—was well dressed, quick spoken, very polite (i. e. ordinarily), ready at his business, and seemed anxious to do favors. Around the stove, where the old man sat, were some half dozen other men, sober looking in dress and manner. The stranger had been seated but a short time when the young man who kept the books, approaching him, enquired of him, rather abruptly, where he lived. Receiving no direct answer in reply, the young man became impatient, and assumed towards the old stranger a haughty air, and when he spoke it was in imperious tones: "Where did you come from to-day?" asked the youngster, quite abruptly; "and where are you going?" he continued. For some reason, the old man studiously avoided giving definite replies to these interrogatories. Exasperated at what, doubtless, he supposed an attempt of the stranger to impose upon the house, and getting a supper without the trouble of paying for it, the clerk said to him: "You are drunk." "No, my friend, I am not drunk," said the stranger. "It's not worth while to lie about it," replied the young man. "I beg to be excused from that," said the stranger; "if I drink, I don't lie; and I have always made it a rule in my life never to offend my fellow." This last was spoken in such a soft, subdued tone, indicating so clearly an inoffensive spirit, that the sympathies of those present were at once in favor of the stranger, to the manifest confusion of the clerk. With all the appearances of degradation, not to say dissipation, which the condition of the old man presented to an observer, there was still evident the indications of better fortunes and better days, in other years. And there was still something good and agreeable in his manner, in the tones with which he spoke, even in the cleanliness and order of his and coarsely worn garb.

Right here, Mr. Editor, the writer asks leave to digress awhile—just long enough to say a word about the subject of cleanliness. I don't know how we Americans compare with other people in this matter. The Dutch, with some folks, bear the unenviable name of being filthy in their habits, but we have seen dirty children in their habits, and been in parlors where the dust would rise from the floor as you would enter, and the pillow on the sofa look as though all the babies in the village had made it a plaything through the last two weeks, and had wallowed in it on the floor, or pitched it once or twice into the slop pail, and, next, thrown it clear out into the yard, where, perhaps, the young dog snatched it up, and left the impress of his dirty paws upon it, and left the impress of his dirty paws upon the sofa pillow, while the nurse returned it to its original place, far from soap and water. And we have seen the mothers, too, with gold rings round their fingers, and gold car-bobs hanging and jingling down from their ears, who did not imitate the practice of the ancient Eastern heathens, who, when they were too poor to afford

it, or could not readily obtain gold, substituted therefor glass or horn, and yet whose clothes had not, to all appearances, been the better for a good old-fashioned, or new-fashioned, wash-tub for the writer does not dare to say, how long. The Dutch are not the only people who can paint houses white on the outside, and let them become miserably black on the inside; build stables in the fore-ground; keep a pigsty at the gate, keep a flock of geese and a filthy litter near the door; hand you a dirty towel to wipe your face with; suffer the parlor to become "as dirty as a kitchen," and the sofa to appear as though it had been used all through a rainy day for a foot mat. Not by any means. The writer has traveled tolerably extensively, and he has been permitted to remark upon "a generation who are pure in their own eyes, and yet is not washed from their filthiness," in lands and places far from Dutchland, or their posterity. But, let it appear where it may, and be exhibited by whom it may, filthiness in dress, or in houses, or in yards around the houses, is always, to our mind, an index of ungodliness. In common parlance, we presume at once, "there's a screw loose somewhere."

Our old stranger was decently, though coarsely, clad. And why not? It is not a necessary consequence that a clean skin be always under a fine coat, or even a nicely ruffled shirt. We have seen that gold may shine from a dirty hand, or set off a head of singularly disordered hair.

But there was something in this old man's appearance, about his person, which seemed to say to all, "I am no hypocrite; I am decent; I am respectable." Yet this man was self-devised, in another direction, as the sequel will show. The young man succeeded in extorting from him his name, his trade, and the name of the last town he had worked in. By trade he was a journeyman tailor; had served recently at his trade in a village a short distance upon the railroad. Feeling, by this time, a strong desire to learn more of his history, the writer requested him to step out just on the pavement near the door. The old man readily did so, when the following conversation occurred: "I understand, sir, from your conversation, just now, you are not religious." "Ah! yes, sir, I am; you are mistaken. Fifteen years ago, about twenty-five miles from this place, under the preaching of the Rev. —, a Methodist minister, God converted my soul. I am a Presbyterian." "But, sir, may you not lose what God has given you, just as the angels lost heaven, and Adam lost Paradise, and Judas lost his bishopric, and Hymeneus and Alexander lost their faith?" was our reply. "Ah! no; once in Christ, we are safe. Christ is stronger than the Devil," replied the stranger. "But reject Christ, and suffer him to turn against you, as he did against those who denied and rejected him in other days, and what then? Says the apostle, 'I do deny him, he is faithful; he cannot deny himself.' And cannot (do not) men, in common language, lose the health, the money, the means, which God has graciously given them? Now, God gives us all these blessings, for 'every good gift, and every perfect gift is from above, &c.' and yet we see men losing these things every day. Religion is a good gift, a very good gift, and is retained in possession by a tenure as much within the range of common sense as are any of these other things. What would you think of the man who, speaking in reference to his health, would say, 'I cannot lose my health; God gave me my health, and what God gives a man he cannot lose.' Suppose he should speak thus of his money, or of his friends, or of anything which God has given him?" "But," replied my stranger friend, "when a believer sins, he sins in Christ, and his sin is not imputed unto him—it is imputed to Christ." "My friend," said the writer, "you remember how Paul reasoned with the unbelieving Jew in the sixth chapter of Romans? You remember how he replied to the Jew (or to the question, no matter by whom), who enquired, 'what shall we say then? Shall we continue in sin that grace may abound?' 'God forbid,' says Paul; 'how shall we, that are dead to sin, live any longer therein?' When God converted you, from what did he convert you, and to what did he convert you? Does not Paul tell us in this chapter to the Romans, beside what reason would say to us about the matter, that Christ makes no allowance for sin in any person? See the last verse. If God does not charge sin upon believers, why did he charge it upon ancient Israel, who sinned in the wilderness? why against King Solomon, in the loss of the ten tribes to his throne, and why did he allow David, in his repentance, to say: 'Against thee, the only have I sinned, and done this evil in thy sight?' Now, upon your doctrine of this matter, it is strange that David was so ignorant of the nature of his sin." The writer does not recollect precisely how his friend met this argument, farther than it was something from that old hackneyed one so long and so much used by unconditional-perseverance men, viz: though God does often inflict temporal punishments upon his saints for their sins, he will finally save their souls anyway. Here the hour for the train to start arrived, and, with a hearty adieu, our old friend was left to his thoughts. Our conclusion was next to the young man's, so far as the matter of his drunkenness was concerned; in reference to his religion, we saw once again practical workings of the tenet which goes to say, "once in grace, always in grace."

More anon. P.

READING AND THINKING.—It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching of the flowers that gathers honey, but her abiding for a time upon them and drawing out the sweet. It is not that that reads most, but he that meditates most, that will prove the choicest, sweetest, wisest and strongest Christian.

For the St. Louis Christian Advocate. A Chapter about Churches.

Strangers generally judge of the respectability of things by their external appearances; and wherever a person is seen clad in rags and filth, apparently careless of his personal appearance, and uncared for, it is evidence that he is looked upon as being but a trifle in society, and a part that could be very well done without. A stranger judges of the respectability of any business, by the appearance of the house in which that business is carried on. The external appearance of the dram-shop is at once a sufficient evidence, to the eye of an intelligent man, of the character and respectability of the business carried on within. In the same way he judges from the more neat and tasteful external appearance of the merchant's establishment, that there is a business of a more respectable character carried on there—one on which the conductor looks as being honorable and worthy of respect.

The estimate placed, not only by the public, but by the proprietors or conductors, on any business or institution, is surely indicated by the care taken, by those proprietors or conductors, to make that business or institution worthy of respect, not only in fact, but in appearance also; and by this evidence will a stranger form his opinion of the popularity of a thing, (no matter what it may be), and, if he is himself unacquainted with the thing, by this will he form his opinion of the real worth of it.

Taking this for granted, (and I presume no one will dispute it,) what, I ask, would a stranger think of the estimate placed on religion, by the people of a great many places, in our country, judging from the appearance of their houses of worship? It is not an uncommon thing, in a thickly settled neighborhood of well-to-do people, a majority, perhaps, of whom are church members, living in good houses, to see a dilapidated old building, looking so neglected and desolate that a stranger might suppose that it had been the den of a band of robbers, who had long ago gone to their reward, giving up their abode to the habitation of owls, bats, and evil spirits; and if he had nerve enough to pass within its walls, his ghostly imaginings would be increased by everything he saw there. The floor covered so thickly with the stains of tobacco juice and mud, as to make it difficult to determine of what kind of material it was made—the walls stained and blackened with smoke—the wind howling through the open chinks in the wall—the clap-board shutters swinging to and fro, clattering now against the wall, and now over the holes that were intended for windows—the ceiling here and there burst loose, and hanging from the joists—and the sun looking down through the holes in the rotten roof, would all inspire him with the belief that this was any other than the house of God. And such a place as this is often the only apology to be found for God's house, in places where God's people have good, and frequently elegant, houses for themselves. What, I ask again, would a stranger think of the estimate placed on religion by that people? Would he not think that they thought religion a very small matter, or else one entirely out of date? And, if he knew nothing at all of it himself, would he not, judging from appearance, conclude that it was, indeed, a thing of but little worth? I do not wish to be understood as advocating fine churches, any more than I would advocate the "extending of a jeweled hand to receive the elements of the Lord's Supper;" but I want good churches—decent churches—and on a scale proportionate to the ability of the people. I know there are many places where the people are not able to, nor do their numbers require that they should build large churches; but every neighborhood should have a church, and that church should be proportionate to the wealth and population of the neighborhood; and, be it large or small, it should be a decent building at least.

If a frame building, let it be neatly painted outside. This, beside adding greatly to the appearance of the house, preserves the wood. Let there be a sufficient number of windows to thoroughly light the house; and, if, by accident, a pane of glass gets broken, for decency, as well as comfort's sake, replace it; five cents will do it. Let there be good strong shutters for the windows, and thus preserve the glass. Let the walls within be plastered and whitewashed, and the floors firmly and neatly laid down. Let there be good seats, not benches, and, finally, let those young men who chew tobacco just to look big, use their hats for spittoons, while in church. More anon. J. M. KIRKPATRICK.

Hopevell, Mo., Sept., 1858.

HURRY AND DISPATCH.—No two things differ more than hurry and dispatch. Hurry is the mark of a weak mind; dispatch of a strong one. A weak man in office, like a squirrel in a cage, is laboring eternally, but to no purpose; in constant motion, without getting on a jot, talks a great deal, but says very little; looks into every thing, but sees nothing; and has a hundred irons in the fire, but very few of them hot, and with those that are he only burns his fingers.

It is one of the standing problems, that puzzle mankind, where all the needles and pins go to. A lady of our acquaintance has solved the problem in part. Upon ripping to pieces a pin-cushion that had been in use a dozen years or more, she rescued from its interior, in good condition, not less than a hundred and seventy-three needles, which had, in the course of time, buried themselves there out of sight and out of feeling. Caledonian.

A CURIOSITY.—We find in an exchange the following singular couplet, in which a part of the letters do double service:

cur f b b d dis and p
a sed iend rough eath case ain.
bles fr b br ag

Why was Pharaoh's daughter like a broker? Because she got a little prophet from the rushes on the banks.

Some people write, and others talk, themselves out of reputation.

Thirteenth session of the St. Louis Annual Conference. FIRST DAY.

The St. Louis Annual Conference of the M. E. Church, South, met in this city, at the Mound Church, corner of Chambers and Tenth streets, on Wednesday, the 6th inst., and proceeded to open the exercises of its Thirteenth Annual Session.

Bishop Pierce read a portion of the sacred Scriptures, gave out a hymn, and offered prayer. W. M. Prottman, the Secretary of the last Conference, called the roll of the members, a majority of whom answered to their names, though many, very many, were absent. Some kept away by one thing, some by another. A few were reported as sick, and one or two had gone hence since the last session.

Bro. Prottman was elected Secretary, and the Conference proceeded to appoint usual Committees.

Brethren Finney, Boyle, and Leftwich were appointed Conference Stewards.

The presiding elder of the St. Louis District, and the preachers in charge of the different churches in the city, were appointed a committee to superintend the exercises of public worship during the session of Conference.

Committees were appointed on the Bible Cause, on Sunday Schools, on Education, on Periodicals, Book Accounts, and on Missions.

The hour for opening the morning session each day was fixed at eight and a half o'clock, a. m., and the hour for adjournment at twelve and a half o'clock, p. m.

Several communications were received from the Publishing House at Nashville, read and referred to appropriate committees.

The annual exhibit of the business of the Publishing House represents the interests there as healthful and prosperous.

We have private information to the effect that, during the two months last past, more books have been sold than were ever sold during any two months previously, since operations were commenced at that place. This is both gratifying and encouraging.

The detailed Plan for organizing Depositories, and endowing the Publishing House, which originated with some of our brethren, and was adopted and recommended by the Book Committee at Nashville, was read before the Conference, but what will ultimately be done in regard to it remains to be seen. Something definitely will, no doubt, be done in regard to the Depository here, but whether on the Plan alluded to, we think very doubtful indeed. A special committee has this subject in charge, and no doubt will determine on some plan which will, in their judgment, be most likely to meet the interests of the Church within our bounds.

A communication was received from the Trustees of Chapel Hill High School, praying that said school be taken under the patronage of this Conference. The communication was referred to the Committee on Education.

A similar communication was received from the Trustees of a High School at Jefferson City. In this it was stated that the property held by the Trustees had been regularly deeded to them in trust. This property consists of five acres of ground, eligibly located, on which they had erected buildings to meet the exigencies of the present, and intend to enlarge the buildings as necessity may demand.

The prospects for a good and well endowed school at that place are very encouraging. The people there have done nobly, and we hope their school will succeed well.

A communication was received from some friends at Cape Girardeau, in reference to their great want of a church house. It will be recollected that the people of that place have been very unfortunate in regard to their house of worship. They have lost two houses by storms in the few years last past, and are now without any house. Some efforts were made last year to collect the means for the erection of a house there. Some money was contributed, which is still on special deposit, to be used as originally contemplated. It is to be hoped something will yet be done by which the good brethren at the Cape may be assisted in the erection of a church house at an early day.

The regular minute business of the Conference was then taken up, and, in answer to the question, "Who are admitted on trial?" Leonidas H. Boyle, G. W. Scheide were admitted on trial. But, before the question could be finally disposed of, the time for adjournment arrived, and the Conference adjourned with the benediction by the Bishop.

SECOND DAY.

Conference met agreeably to adjournment, and was opened with appropriate religious exercises, conducted by Rev. Joseph Bond, after which the regular business was resumed, Bishop Pierce in the chair.

The question, "Who are admitted on trial?" on the consideration of which Conference adjourned yesterday, was taken up, and J. H. Dulaney, having been duly recommended by the Quarterly Conference of Saline Circuit, Booneville District, was admitted on trial. Also, Theophilus G. Atchison, from Lamar Mission, Warsaw District, and C. B. Renfro, from Fremont Circuit, same district. Also, David Proctor, from Mt. Vernon Circuit, Springfield District; J. H. Jongs, from Linn Circuit, Steelville District; A. C. Morrow, from Salem Circuit, Steelville District; J. Cox, from Doniphan Circuit, Potosi District, making nine in all.

Rev. T. T. Ashby, Presiding Elder of Springfield District, presented the proper papers in the case of Rev. Dr. Mcmasters, late of the Protestant Methodist Church, who, of his own accord, sought connection with the M. E. Church, South, and was accordingly received as a minister among us.

Rev. D. A. Leeper presented the proper papers in the case of Rev. J. R. Savage, late of the Missouri Conference of the Church, North, who sought to change his church relations, and become connected with this Conference. He was accordingly received as a member of this Conference.

The committee appointed at the last Conference, to attend the examination of the pupils of Central College, offered their report, which was read and referred to the Committee on Education.

The following resolutions were introduced and adopted unanimously:

WHEREAS, The M. E. Church, South, did, some years since, appoint a station in Washington City, which, as the metropolis of the Union, is regarded as common ground; and whereas, said station has fallen into a condition of accumulated embarrassment, which, for the honor of the cause, should be sympathized with by the whole Church; and whereas, the dignity of Southern Methodism demands a suitable representation at the Capital of the United States; therefore,

Resolved, 1, That we recognize, with entire approbation, the action of the late General Conference, in reference to the great picture, which is being produced by W. T. Smithson, Esq., of that city, for the benefit of said church, and that we will obtain subscribers for the same, among our people, to the extent of our ability.

Resolved, 2, That we will also act as distributors of the Book of Sermons, about to emanate from the same source as the picture, and for the same cause; and that our Book Agent, at St. Louis, be requested to negotiate with the publisher for a supply of the same, that we may receive the work through him; and that he be further requested to act as the distributing agent to us for the Picture, when that work shall be issued.

C. B. PARSONS,
D. R. McANALLY,
J. BOYLE,
JOHN B. BENNETT.

Rev. P. M. Pinckard, in behalf of the Publishing Committee of the St. Louis Christian Advocate, presented the annual report of the committee, so far as related to the Depository, which was read and referred to the special committee, appointed on yesterday, to consider that subject at large.

This, with other important reports, will be published hereafter.

The Chair then announced the second question in the regular minute business, as the business now before the Conference.

The question is, "Who remain on trial?" These are they who have traveled one year, and are to be continued on trial another year, or discontinued, as may be regarded most for the good of the Church, and the cause of God. They were all previously examined, by a committee appointed for that purpose, as to the soundness of their theological views, attainments, etc., etc.; and W. F. Compton, J. A. Murphy, T. W. Davis, S. A. Ritchey, G. C. Knowles, W. B. Quinn, L. F. Aspley, and A. Albright, were respectively called, their moral and ministerial character, qualifications, carefully inquired into, and they, severally, continued on trial; the Conference being satisfied with the representations given of them, and continue them, with a hope they may be humble, faithful, and successful.

G. W. Horn and Benj. F. Benefield were discontinued at their own request.

The cases of C. H. Gregory, W. D. Stewart, D. J. Harris, and R. A. Blakey, were laid over for the present, to be considered at another time. Some of these brethren had not reached the city in time to be examined by the committee, others were not yet present, and their cases postponed in hope they might yet arrive.

The next question in the regular minute business, "Who are admitted into full connection?" was taken up, and the following brethren, M. Duren, J. W. Lewis, D. A. McKnight, J. B. Landreth, H. W. Webster, and T. O. Smith, appeared before the altar, were appropriately and solemnly addressed by the Bishop, and then asked the usual questions, to which they gave satisfactory answers.

How solemn and impressive the occasion! How fearful the responsibilities of a Christian minister, as acknowledged in these solemn exercises! Did Methodist preachers always, and everywhere, act out the letter and spirit of the Discipline of the Church, the power of Methodism could not be estimated.

During the examination the Bishop was happy and pertinent in his remarks, illustrating and enforcing some of the more important duties of the ministry, particularly in reference to the instruction of the children of the Church. Were the suggestions made by him, on this occasion, faithfully observed, great good would inevitably be the result.

The time of the morning session having expired, Conference adjourned with the benediction by the Bishop.

There is a large amount of business to be done by the committees, severally, ere it be ready for the action of the Conference, and a great amount to be done by the Conference independently of all the committees. Thus far all things move on harmoniously and pleasantly. The best of feeling seems to prevail, and it is to be hoped will continue to the end of the session.

THIRD DAY.

Conference met agreeably to adjournment, and was opened with the usual religious exercises, conducted by Rev. R. A. Young.

The minutes of yesterday's proceedings were read and approved, after which the Conference proceeded with its regular business, Bishop Pierce in the chair.

Rev. J. F. Truslow was nominated and elected Assistant Secretary.

On comparing the number of preachers present, with the list of the names of all the members, it is ascertained that not less, perhaps, than thirty members are absent.

R. A. Blakey, whose case was laid over yesterday, was called, and, as he had not been examined by the committee, he was continued on